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THE

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GOSSIP.

IT is sometimes a matter of wonder, why the propensity to give advice should overbalance to such a degree the capacity for receiving the same. How willing to judge and how unwilling to be judged! And how the strongest incentive to make men withhold their judgment was to declare unto them that they themselves should not be judged.

This proclivity to advise, judge, criticise, must have been given for an end necessarily beneficent; for it is wrought so closely into the structure of the human mind that no power of man is able to obliterate it. At times it even requires his utmost strength to restrain this inborn tendency. Its frequent and often disastrous freaks of overleaping all due bounds and ranging in forbidden fields, has led many to suppose that the propensity is evil in its nature and consequently vicious in its workings. It seems to us rather analogous to the ruling force in the preservation of the species.

Taking men as they are, this spirit of pronouncing one's judgment is the safeguard of society. Without it society would disintegrate, and man, no longer held by the bonds of what his neighbors think of him, would soon relinquish in a measure the fight he wages against his lower nature; and the result can be readily imagined.

Is it not a fact that society is held in check more by the laws of man than by the laws of God? Take a camp of miners who are practically under the jurisdiction of no government, and we can easily see the necessity of their judging one another. This satisfies their rude sense of right, that they call wrong. From this they declare certain rough generalizations by which they judge the

accused person, and if found guilty, inflict the consequent punishment. Lynch law is undoubtedly barbarous, but no one doubts its superiority to no law. That punishment, and punishment which affects the body, will be in use for some time to come, we can see no reason to doubt. But punishments are but the effects of previous judgments; therefore we find the whole system of jurisprudence based on this judging faculty. Surely that is an august faculty which gives to us our law and then judges whether or not we fulfil the requirements of that law.

But let us look for a moment to another sphere, where we begin to realize the incomparable value of the criticising spirit—public opinion. We have no need to emphasize its power or touch upon its tyranny. We become less and less afraid of ventilation and discussion. In all matters of public welfare we recognize the fact that a good, wholesome criticism on the part of a people enables them to render a better verdict than the judgment of a single individual, be he the wisest or best.

Now we have come to the main question, which is, gossip is the channel through which this judging faculty constantly finds expression. This tendency of talking about people and things is a necessity in one's life. We wish to know its limits, and thus learn to restrain its excesses.

At this season of the year we are accustomed to hear a great deal about the dignity of true scholarship; of the scholar's relation to his age and country; his duties and privileges. And these are themes which once a year is full seldom enough to discuss. They are questions which call for repeated answers, as new duties and new requirements are asked of him. Let us briefly look at the influence gossip is apt to exert over him. He may be tempted to think it an undignified subject, but let him remember that gossip has taken down the dignity of many a one who has added years of culture to his academic and professional training.

And here let us notice a distinction. In morals the sentiments of a people are very much more likely to be right than in the realms of belief. An enlightened community seem to instinctively comprehend the bearings of the former, when they might be confused over the latter. In the former field let the scholar be cautious that he gives no occasion for the ruthless tongue of gossip to fasten itself upon him, for all the reason and logic he is able to command are powerless before the subtle poison of this power.

Gossip and slander are a scourge in the land. They have blasted many a reputation and thrown a veil worse than death on many a life. Yet we often measure the strength of a being according to the parasites it sustains. So in this. There is no motive more immediately effective

on the minds of most people to incite them to good works or restrain them from evil ways, than the approval or disapproval of those immediately surrounding them, their neighbors and friends, those they are constantly meeting and with whom they have business or social relations. Is the scholar capable of ignoring these very same incentives, the stimulus derived from the same source? Yet the manner of his life tends to draw him apart from men, until the moral side of his nature becomes weak by neglect, less able to grapple with the common facts of every-day life; and thus he often makes utter wreck of himself by some breach in morals, while yet possessing the full vigor of his intellect. We are not now touching upon his duties of a higher nature, but simply indicating the aid which comes from intimate association with the people. The heart power is by no means identical with head power. Often he may derive more benefit from souls rich in the harvests of kindly deeds and unbounded sympathies, yet who scarcely comprehend the rudiments of scholarship. The first requirement is that he should be a man. Now we go to the next.

Current opinion has been tending to convince us that the scholar and the man of the world should be one and the same. So many new duties are daily coming up that require of him practical efforts. This fact we have already recognized, but should not forget that the secret of true scholarship is found in seasons of solitude, wherein the ways of the market and street are at war against his highest calling. He may gather much by going into the market and street, but he can only make his observations available when in the study. It was aptly said of the Brook farmers that some turned into downright farmers, while others forsook farming altogether. We do not believe in monastic seclusion, but it was the extreme representation of a fact as permanent as the hills, that there is a radical distinction between thinkers and actors.

We admit that the two must go more or less together, but that the one shall balance the other seems to us a grand mistake. As they are opposing in their tendencies, they would rather neutralize than aid each other.

In this life of beliefs, of contemplation and meditation, we should hold to the doctrine of the "inconceivable levity of local opinion." To-day the people wish this, to-morrow that. This is in one respect the tragic side of the scholar's life. Here the temptations are perhaps the greatest, and too often has he succumbed his royal prerogative and become a changeling; but if the spirit of the true scholar ever entered his soul, it will create many a restless longing, and disturb many a peaceful hour, by reminding him of what he should have been.

We venerate the true scholar, and he is worthy of high respect. We read his biography, yet how little we know the inward struggles he has passed through, the least of which may not have been his encounter with gossip. A thousand fleas may be worse than a tiger.

MEMORIES.

PEACE sleeps sweet upon a nation's breast,
The East winds sing her name to the West,
"Peace" whispers the North wind to the South,
Sweet peace is in all nature's mouth.

The hill tops bland against the midday sun
Look conscious of their store, while rivers run
To tell the tale below—a bounteous hoard,
For arts and peaceful measures stored.

The cottage, snug pressed upon the slope, looks down
On meadows broad with harvests brown;
The farmer oft seeks the elm's cool shade,
Thrusts neath the swath his well worn blade.

The morrow comes and village church bells ring
In the day—not of man's husbanding,—
Ring out the pent up secrets of the past,
Their memories of peace through ages vast.

. . . . . .

The voice of the winds grows deep and hoarse;
For many a day they vent their force
And wrench the air, and brew up the cloud of war,
Till nature appears as a broken law.

Hills bare their gashed sides toward the sun,
Cleft to the core; the meadows still are done,
But with harvests reaped by a battling horde,
For the scythe has become a reeking sword.

The church tower reels and moans in the storm,
Struggling in vain to peal forth its alarm.
The church is a barrack. What oaths are heard!
The bell! 't is a cannon — speak never a word.

. . . . . .

Hills crumble again for arts and peace;
The winds their gentlest sighs release;
The meadows blush with the bursting grain,
And the farmer whets his scythe again.

Once more the church bell rings its song,
Perched in the tower, bereft so long;
But murmuring echoes, lingering faint,
Breathe memories of its battle plaint.

The blush of the graves for the blood of the slain;
The farmer may whet and whet in vain,—
The steel can never forget the stain
That once in a brother's heart has lain.

THE SCIENCE OF LANGUAGE.

THE old method of collegiate instruction required the study of Latin, Greek, and mathematics from the first year of the course to the last. The barren years spent over obscure classical authors and perplexing mathematics, convinced many, like Will. Cymon, that continued conversation with the dead renders us unfit for the society of the living. Therefore, when natural principles, rescued from the darkness of superstitition, were marshaled under the name of Science, a place was assigned them in the curriculum.

The introduction of physics not only improved the educational system but also marked an era in human thought. Men learned that nothing in nature is commonplace; that all truth is valuable; that there is not a fact in the whole circle of human observation which will not, at some time, be of importance. This lesson was so deeply impressed on the scholars of Europe, that no

sooner had the critical and penetrating spirit of the nineteenth century discovered that language supplies materials capable of scientific treatment, than the great universities of France and Germany acknowledged the new science by establishing professorships of Sanskrit and Comparative Philology. The example of the continental schools has been followed by nearly all the universities of England, Ireland, and Scotland. Although her number of scholars in the new scientific field is small, America need not be ashamed of their achievements. Yet too few of her educationists are willing to give the Science of Language a place in the educational system unless it offers some other recommendation than its truly scientific character. They gladly excluded mathematics and the classics from a part of the course, to make room for the more utilitarian study of rocks, and bugs, and foul-smelling gases; but as for this most highly sublimated of physical sciences — if it is a physical science at all — what has it to offer?

Whatever the theoretical object of higher education may be, students desire that culture most which enables its possessor to draw from the *sources* of knowledge. Modern investigation has not only clearly proved that the Science of Language is the most comprehensive of all sciences, but that with regard to the positive information it offers respecting the human intellect, with regard to its contributions toward a correct knowledge of the affinities existing among the human species, and with regard to the light it throws on the pre-historic ages of man, it is full worthy to take the leadership of the sciences.

"I believe," said Leibniz, "that languages are the best mirror of the human mind, and that an exact analysis of the signification of words would make us better acquainted than anything else with the operations of the understanding." The analysis of language, the expression of thought, not only enables us to trace the gradual development of ideas in the individual, but also in the race. Language still bears the impress of man's earliest intellectual activity. By searching out its roots and elements we reach the roots and elements of thought itself. The intellectual organization; the gradual progress from simple to mixed modes of thought, from material to abstract conceptions, from clear to obscure metaphors; in short, the complete history of the mind can be satisfactorily understood only by the student of language.

In drawing conclusions concerning the genius of the different human races and their connection with one another, we must consider their speech as well as their complexion, features, and cranial development. For language has not only embalmed the forms of thought pe-

culiar to different races; it has also preserved evidences of their intercourse with one another, and facts which render possible a correct genealogical classification. The study of language has placed ethnology on a new basis. Mere guess-work has been superseded by a well established pedigree of languages and races. The establishment of the Indo-European family has united in a common brotherhood people so widely separated as the inhabitants of Iceland and Ceylon, nations so antagonistic as the Greeks and Persians, or the Romans and Teutons. The missionary no longer regards India as a place of exile, a place of toil for a people separated from him by greater than antipodal differences. He is near the home of his race, near the graves of his ancestors. The people for whom he labors are his true kith and kin not only by flesh and blood but by thought and language.

Words are the oldest monuments, and their study teaches us lessons concerning the language, customs, religion, and earliest migrations of our race, more valuable than all the traditions of antiquity. A single fact in comparative philology shows that, at a time long before the fifteenth century, B. C., the common ancestors of the Greek, the German, and the Hindoo spoke one and the same language, that its principles were as well established before their separation that we can discover the same definite grammatical outlines in the Veda, the Iliad, and the Bible of Ulfilas. The Science of Language no longer permits the early history of the race to be written by poets and philosophers. It seizes the "winged words" of to-day, and gathering from each a bit of history, gives us a clear and living idea of man in ages hitherto dark and impenetrable.

If the new science is indispensable to the student of history, ethnology, and mental philosophy, there are also reasons why its principles should be understood by the general scholar. The books already published on the Science of Language, the articles devoted to it in the daily and weekly journals, the discussion of its principles in magazines and quarterlies, and the frequent notices of its results scattered about in standard works, are only precursors of its influence on our literature. We may expect such a revolution in our educational system as the discovery of Sanskrit and the study of comparative philology have produced in Germany, a revolution only equaled by that resulting from the study of Greek in the fifteenth century.

TASTE.

THE masterpieces of literature and art have, in all ages, elicited the admiration of men. Some have called forth a greater amount of admiration, others a less amount. This implies that there exists in the mind a faculty capable of forming opinions respecting them, and of estimating their merits and demerits.

Such a faculty does exist and extends to all the creations of nature and art. The name which it has received is taste. Taste may be defined as that faculty of the mind which enables it to perceive, with the aid of the reason to judge, and with the help of the imagination to enjoy, whatever is beautiful or sublime in works of nature and art. This definition of taste, although differing in a great measure from those given by Hume, Addison, Burke and others, seems on the whole least liable to objection.

The word taste is here used metaphorically. Literally it signifies the sense residing in the tongue by which we distinguish between different flavors. Hence it is applied with peculiar force to the analogous faculty of the mind by which we distinguish the most delicate beauties and the most minute perfections. Taste is universal in children. It manifests itself at an early age in an admiration for pictures and paintings and a love for the strange and marvelous. In a like manner the most ignorant are delighted with ballads and plays; and savages by their fondness for ornaments, and their songs, show that they even possess a faculty capable of appreciating beauty. But though taste is thus common to all men, yet they by no means possess it in an equal degree. No one would say that there was no difference between the taste of an Addison and that of a Hottentot. In fact, the tastes of men are far more various than their natural abilities, and in nothing perhaps does nature discover her beneficence more than in this wise bestowal. Some men, whose mental organism is coarse, admire only the coarse in nature and art, while others are excited to pleasure by the most delicate. These differences in taste, common to all men, though owing in a great measure to nature, are due still more to the effects of education. In taste as well as in all the mental and physical powers, exercise is to be regarded as the great source of health and strength. This fact becomes obvious when we compare enlightened with barbarous and savage nations.

In this respect the foundation of taste is sensibility. Not the sensibility of mere instinct alone, but that of judgment. The mind may or may not be conscious of the train

of reasoning by which it arrives at conclusions, but in most cases there must be such reasoning before taste can perform its functions. The essential characteristics of taste are delicacy and correctness. The former implies the possession of those fine powers which enable us to discover beauties which lie hid from the vulgar eye. The latter implies soundness of understanding. It judges of everything by the standard of good sense, and is never imposed upon by counterfeit ornaments. Generally one of these characteristics predominates. Addison was noted for his delicacy of taste, Aristotle and Johnson for their correctness.

Another important thing to be noted in taste is that it is liable to change, and often in both individuals and nations becomes vitiated. Nothing indeed is more capricious; and the inconsistencies of this faculty, the diversities of men's tastes everywhere, the wrong conclusions to which it often leads, have induced some to suspect that it is merely arbitrary. But this principle, when carried out, is equivalent to the proposition that there is no such thing as good or bad, right or wrong; that every man's taste is to him a standard without appeal; and that no one can censure him who prefers the empty rhymster to Milton. The absurdity of such a proposition is manifest; and, as long as this principle does not hold true, there must be some foundation for the preference of one man's taste to another's, some standard by which all may judge. Whenever an imitation of any natural object is attempted, as, for example, the painting of a landscape or the portraiture of a character, fidelity to nature is the proper criterion from which to judge. Hence in order that taste may be most fully exercised, the imagination must be free and unobstructed and everything done to facilitate its exercise.

PHILPOT,—A POET.

"POETRY," said Philpot, throwing one quire of best ruled note on the table, "poetry is the easiest known method of composition. It is also the most remunerative. And," continued Philpot, drawing from his breast pocket with one hand one dozen Spencerians, while his other five digits, gently inserting themselves in the folds of his coat-tail, produced a bottle of such very ebony countenance that there was no doubt of its being ink, "I will become a poet."

Ink is to the author what milk is to the infant. He may be said to live, to grow, and to thrive upon it, for he thinks best when using most. Indeed, it may be truly said to be meat and drink unto him. In face of these facts, therefore, I refrained from uttering a word, though I could see without turning my head, seven bottles of ink, five of them well filled, ranged about the room. Philpot's eye followed mine. "Yes," he said with some bitterness, "this first bottle is to be used for recording deeds. Full, you see. This for drawing of wills. Full, also. These for writing briefs, pleas, and making out divorces—the stopples not even removed. From the sixth I fill my pen when writing to my father for remittances." It was empty. "Emblematical," said Philpot. "And the seventh?" said I. "Ah, the seventh—yes, the seventh;" and a faint blush stole up his cheeks. But a few drops remained in the bottle, and they were faintly scented with the fragrance of the heliotrope. "Let us speak of something else," said Philpot hastily.

"Look at Longfellow, a king among men; and if Whittier, a farmer boy, has reached such fame, what may not be done by men of education? I have noticed, too, that in speeches of statesmen and politicians —and I can remember six presidential campaigns—the bigger the word the better the speech, while in poetry it is exactly the opposite. Indeed, the men whose verses read right along just like talking, are usually the most thought of. Now, Bret Harte not only uses such expressions that a man might suppose he had never seen the inside of a grammar, but is also low in his choice of subjects, and actually profane.

"Listen to this:—

'He goes to the well,
And he stands on the brink,
And he stops for a spell
Just to listen and think;
For the sun in his eyes (just like this, sir),
You see, kinder made the cuss blink.'

"How much better it would have been had he writen in this manner:—

'He goes to the orifice below,
He stands upon the brink,
And pauses in the noontide glow,
To plan his work and think;
For the noontide beams shone in his eyes,
And he could not see a wink.'

"Not that I approve of that form of verse — being altogether too rough; but certainly these coarse expressions could be smoothed down as I have done in this case."

I assented. I had doubted Bret's orthodoxy before.

"And this other fellow, Whitman, he does not even pretend to have a rhyme in what he chooses to call his poems.

'Come up from the fields, father — here's a letter from our Pete.'

"Where's the poetry? I should call —

'Hasten your movements, if you please, father,
Hurry your lagging pace along,
A letter has just arrived from Peter —'

and then something about their all

singing a song — kind of a Te Deum, you know, and there you have the same idea, only it is in rhyme.

"The Cary sisters, uneducated— well, that's right enough, because it shows that their writing was nature, as a woman's ought to be. If she's to do anything, she must do it without going through any artificial training. But if they could strike out in such style, what couldn't a man do after a year's course in Livy, mechanics, calculus, chemistry, and such things." There was a long pause. Philpot, I knew, already felt the bay upon his brow, heard his name whispered in smothered tones when he entered the concert or lecture room, read the flattering comments of the *Atlantic* and the London *Times;* but I know he saw them only in his mind's eye, and that the sign of Philetus Philpot, counsellor at law, would still dangle from the front of the little shoe shop over which his office was perched. How did I know? Alas! "Man is but a microcosm," and some bitter wells of Mara flow in each heart. A few minutes of busy scratching, and he read to me —

"I stood in the street at twilight,
When the clocks the hour tolled,
And the moon behind the steeple
Shone like a ball of gold."

"Very good," said I, "but don't it remind you just a little of Longfellow's

'I stood on the bridge at midnight'?

and besides, some critics might object to the moon's being quite so high at twilight. They are apt to be very severe upon young poets." I read the first stanza upon a paper which he handed me.

"I remember, I remember
I was born in a house all brown,
Where every day the sun peeped in
Ere he went in the westward down.
He often went from sight too soon,
Before I had done my play;
Ah, where should I be, if in the night
I had been borne by a gypsy away."

"Westward, I know, is rather an adjective than a noun, but I — poetical license, you know."

"But," said I, hesitatingly, "my dear fellow, haven't you been reading Hood lately? Don't you think you may have been thinking of his

'I remember, I remember
The little house where I was born?'

"I only mention it," I hastened to say, deprecatingly, "out of friendship, you know, to save your feelings."

Philpot sat in stony silence. "The trouble is, you see," he said, "there isn't anything to write. Everybody has written everything. Now there's Read's 'Drifting' — fine poem, but I always feel when I read it that if he'd only let it alone till I could have gone to Italy, I'd have written the very same thing, and done as well as he did, too." I had no balm to offer, so I came away. I have not been in the office since. I met Philpot on the street the other day, but he did not see me. He was reading the labels in an apothecary's window.

ULTRAMONTANISM IN AMERICA.

THE compulsory decline of Catholicism in Europe, its universal toleration in this country, the appointment of a Cardinal showing its progress here, the evidence that it must make a final effort to establish itself somewhere soon, and that this is the only country where it is free and untrammeled, the very nature of Catholicism to usurp every power and take advantage of every circumstance to promulgate itself, are *prima facie* facts proving, almost beyond a doubt, that America is destined to be the future battlefield of Roman Catholicism. It may be asked, what harm if it is? Let history answer this question.

Catholics in America are ruled by the same head, and are in the same obedience to that head, as Catholics in Europe, and will work out the same mischief here, in proportion to their numbers, that they have there. What have they done in Europe? The fiendish Inquisition, and the cold-blooded massacre of hundreds of thousands of innocent people, tell their own sad story. Not only this, but to-day Europe is on the brink of a religious war, totally engendered by the Pope of Rome. Germany, Belgium, Italy, and France are all menacing each other with hostile threats, and preparing for a mighty contest. One word from the Vatican would allay all these difficulties and remove their direful consequences. But no. Pius IX. has forbidden his people to obey a law he has not sanctioned. Now, has the Pope more interest in the peace and welfare of America, a foreign world, than in Europe, his own native land, so that he is more likely to be willing for his subjects here to obey a law that is odious to him than in Europe? If not, then it must be admitted that this country is subject to the same disturbances as Europe, only in a less degree. Already, European outrages are responded to. The assault upon the Orangemen in New York, and the recent massacre of Protestants at Acapulco, are but warning manifestations of an incipient course of action in America, similar to that which has caused so much terror in Europe.

Catholics are dangerous citizens in any country, as Gladstone has declared, and as Germany will testify; for they invariably obey the mandate of the Pope, however detrimental it may be to the interests of the country. But, if they are dangerous in a monarchy, where the rights of men are abridged, much more are they so in a republic, where every person has an unrestricted right to the use of all his powers. The very functions of the Pope of Rome, and the authority he exercises over his people, make

Catholicism incompatible with free institutions. A free government implies free citizens, but Catholics are not free. They adhere to the Pope in point of opinion like gold to the quicksilver. His will is their will, and to enfranchise ten thousand Catholics is simply to authorize the Pope to cast so many votes. In 1872 he directed the political campaign of the Catholics in the United States by personal letters, and they followed out his instructions almost to a man. This foreign element in our politics, so numerous, so compact, and so servile to the infallible head of the church, is becoming most pernicious. They already rule some of our largest States, and have a balance of power in many others.

Not only this, they are settling the pleasant and fertile valleys of the West, where as yet few have ventured, so that they may have strong and unmolested sectarian centres around which to cluster their ignorant and superstitious hordes, as they in the future shall come in. In Arizona and New Mexico they rule, and it is in these Western regions, where there are facilities even for a vast empire, that we are to look for the future struggle and opposition of Catholicism. As to what Papacy will do, when and where it comes into power, New York and Ohio will illustrate. In these two States they have struck at the very root of free institutions,—Christianity and the public schools. In Ohio, they have bullied a bill through the Legislature, preventing the Young Men's Christian Association from holding any religious services in the prisons, alms-houses, etc., and conferring exclusive privileges upon the Catholics. This is the most flagitious outrage ever *legalized* in America. Are not men, whose conduct renders them worthy of prison, low enough in the scale of humanity, without being dogmatized and anathematized by Roman Catholic priests? In New York their struggle to get command of the schools and make separate sectarian schools for the Catholics, is still going on and with probable success to them. Ignorance is the very essence of Catholicism. To keep the people so has been the chief aim of Papacy, in the past, in all countries, and it is their aim now to do so in America, as their acts in Ohio and New York will show. It will, probably, some day, so far accomplish its object that it will cause a great struggle to uproot it, unless measures are taken now to prevent it. It will require no array of hostile armies to intercept its march, if we begin in season.

As the calm and steady rays of the sun fall upon the outer surface of the iceberg, and little by little melt it away, until at length the last grain disappears, so the gentle influence of education, if we only defend it and give it opportunity upon Catholicism, will by degrees diminish it, until, finally, the last monk shall renounce his faith.

THE RICHEST PRINCE.

FROM THE GERMAN.

"GLORIOUS," said the Saxon sovereign,
"Is my country and its might;
Silver doth its mountains furnish
From the mines deep in the height."

"Lo, my land in wanton plenty,"
Cried th' Elector from the Rhine;
"Golden harvest in the valleys,
On the mountains noble wine."

"Lofty cities, wealthy convents,"
Louis of Bavaria said,
"Labor that my land in treasure
Well may take of all the lead."

Then spake Everard the bearded,
Wurtemburg's beloved king:
"Cities, mountains silver-laden,
My land owneth not, nor brings;

"Yet it holds a precious treasure,
That in forests, great and dread,
On the bosom of each subject
I can boldly lay my head."

Then cried out the Saxon sovereign,
Cried Bavaria and the Rhine:
"Bearded Count, thou art the richest,
Bears the palm that land of thine."

A PROTEST.

THE laws commonly accepted as governing social relations sometimes undergo a complete revolution. The public mind, like the individual's, is subject to radical changes, induced by a development of circum-

stances or principles. History is replete with instances corroboratory of this assertion. The theory of the earth's rotundity revolutionized the entire system of ancient geography, creating consternation in the ranks of the wisest philosophers of Greece: that of its motions was recanted from fear of public anger before it obtained a foot-hold in the popular credence whose obstinacy threatened to blast Galileo's life and to arrest the world in its progress to truth. Public opinion should not, therefore, rattle the rust of fond notions that have failed to stand the test of investigation, upon the advent of every new principle differing from those previously accepted. What inconsistencies, what impossibilities, the effulgence of modern science has revealed in the theory that once made our earth the grand centre of the universe. Yet this belief once formed the most essential feature in ancient astronomy, and consequently generated a whole system of false ideas. Common advancement demands that the public mind be open to a candid consideration of any principle whose adoption promises to enhance the interests of men as intellectual, moral, or social beings.

But, while it becomes the world to open all its avenues to new and better ideas, it is equally imperative that it close its doors to every wrong, in whatever garment that wrong be clothed. Now, while we do not purpose to inflict upon the public another discussion of the already threadbare subject of "Co-education and Common Suffrage," we nevertheless contend that the world can not justly be charged with unfairness if it scans this question with the same critical eye with which it measures the false and the true in all other schemes propounded for its adoption or rejection. Upon such it has an indisputable right to pass its unbiased judgment; to this end a candid discussion is absolutely indispensable. Hence, that men persist in carefully weighing the merits and tendencies of this measure should not call forth expressions of severe displeasure from its supporters. In this, as in all great questions, there will be found those of opposite views: but to exhibit the attitude of ruffled feathers because the world prefers to bestow deliberate thought upon a theme confessedly tangent to common interest, surely unmasks a weakness somewhere, either in the principle or its adherents. One of the weakest methods of convincing a man that he is wrong in his views is to deprive him of the liberty of replying to an argument against those views. That is a questionable measure whose supporters attempt to ensure its success by casting opprobrium on all opponents who do not consider it a duty to be passively mouth-bound.

Is it expected that what is usually

termed "gallantry" will cramp the judgment into a verdict favorable to the schemes of the "gentler sex"? or that men will agree to circumscribe their will by deference to sex rather than principle? Yet, who that has had the moral courage to assert his convictions upon anything pertaining to what is popularly termed "Woman's Rights," when, in his views he conscientiously differed from its supporters, has not felt compelled to labor under the conviction that his frankness would inevitably be construed into hostility to the sex rather than to their views? This betokens injustice upon its very face. The discussion deals, not in a forensic contest with woman herself, but with the principle or scheme which she seeks to promulgate. Nor does it follow that the spirit of chivalry is dead, because men seek to act their convictions untrammeled by considerations deferential to sex. It can not reasonably be expected that they will pander independence of thought and expression to maintain an exiguous popularity with ambitious aspirants of the other sex; nor that, from a false conception of true politeness, they will withhold censure or lavish encomiums, nor even allow their consent to whisper itself in their silence. To speak the truth may not at all times constitute a wise *policy*, but it is always unquestionably right.

EDITORS' PORTFOLIO.

THE RANKING SYSTEM.

PERHAPS it will not be out of place to express our opinion upon this subject, which, though to our exchanges it may seem somewhat stale and threadbare, we have never heard discussed, with the exception of an occasional growl at Bates. Six months ago we should have expected, had we expressed our honest opinion upon the subject, to have been set down by the majority of college students and college authorities as a "sore-head"; but we can not believe that the editors of the many college papers in which we find complaints about the marking system, are all "sore-heads." The system of ranking or marking is substantially the same in all American colleges, and we have never seen a student, not even those who rank highest, who consider the system just. What we have to say here relates especially to the system, as we understand it, at Bates.

A recent number of the *Madisonensis* throws out an idea upon this subject worthy of notice, and that is the mystery of the system, if it can be called a system. We know, for instance, that we receive marks for absence from church, from chapel, and from recitation, but we doubt if there are a half-dozen students in the College who know just how much is lost by these absences. We know that a reasonable excuse for absence from church or chapel cancels the demerit mark, but who knows how it is with recitation? Will a reasonable excuse, and the making up of the lesson, entitle one to the same rank he would have received had he been present at the recitation? We know by experience and observation that a student does not always receive zero on a recitation from which he is absent, and which he never makes up, at least the demerit marks do not always appear. Again, what constitutes a satisfactory excuse? All of us know that it is very easy, without any great stretch of conscience, to make a very plausible excuse when, if hard pressed, we should have to admit that we had no excuse at all. Was ever a professor known to tell a student that his excuse was not satisfactory and that he would lose his rank? If the excuse is not satisfactory the student certainly has a right to know it. We may be mistaken, but it seems to us, after three years' experience and from the remarks of those who have been through the mill, that this matter of excuses has come to be a mere farce.

Another reason why it seems to

us that one's rank bill does not fairly show his ability as a scholar, is that we are ranked by a number of different teachers, who, of course, have different standards of perfection. Each student knows what branches he is most thoroughly posted in, and what exercises he has been best prepared upon, and he can easily see from his rank bill that no two professors will give him the same rank in the same study. Here is a student to whom mathematics is very easy, and who always makes a good recitation in that branch, while in languages he does not do so well. Now the professor of mathematics may give average low rank, while the professor of languages gives higher on an average. It is very easy to see that that student's rank bill will not fairly show the difference between his abilities and attainments in the one branch and his abilities and attainments in the other. We do not expect, of course, to be ranked in all studies by the same teacher, but we think some common standard might be adopted which should prevent so frequent and so great discrepancies. There may be such a standard already adopted, but we have frequently seen rank bills on which the rank in some studies was, to all appearances, determined by guess-work. Is this just, either to the student or his class-mates? How does it happen that frequently a student's best rank in a study pursued through the year is received for a term during the most of which he was absent?

While upon this subject we can not pass over the custom of making one's absences from church and chapel affect his rank as a scholar. We shall not discuss here the authority of the college to impose some penalty upon students if absent from these exercises, but we fail to see the justice in making it affect one's rank as a scholar. The custom of holding prayers at some time in the day when all can be present, should certainly be sustained; but is anything gained by making attendance compulsory? We doubt if there are many in the institution who would habitually absent themselves should attendance be made optional. And if there are a few such, what is the object in attempting to compel them to attend? We thought the day for driving people to any exercise intended for their moral good had gone by. We are often told that the intention and desire of the authorities is that the students should govern themselves. Why not allow them to govern themselves in this matter? Even as the rule is now, it is useless to attempt to conceal the fact that there are generally a few who never attend chapel, and that the students as a whole go to church or not, as they please.

We are not finding fault with any individual professors, nor would we say that the valedictorians are not generally the best scholars; we can

realize that the government of a college is no simple task, and that it would be impossible to adopt a system agreeable to all; but at the same time we do not think it unreasonable to demand that the ranking system should be so systematic and impartial that when a student steps upon the commencement stage, his audience, looking at the programme, can fairly judge of what he has done as a scholar.

SOCIETY MATTERS.

Our Literary Societies seem to be on the decline, and unless something can be done to awaken the interest of the students in their behalf, we fear that the same fate is in store for them as has befallen similar organizations in most of our older institutions. It is the general opinion that secret societies have a tendency to draw the attention and support of students away from those of an open and purely literary character. As our two societies have no such adverse influence to contend with, we had therefore hoped that their weekly sessions would continue to receive a sufficient attendance to make them both interesting and profitable. But, judging from the indications of the present term, such hopes are without much foundation. As far as we know, neither society has held a regular meeting for debate since last winter. They united in a mock trial, a short time since, and it appears that the sentence fell on the court instead of the culprit, who is still at liberty. The most energetic endeavors used to be made during the fall term to impress upon the Freshman the special advantages of each society. Most interesting meetings were held, and all society matters received increased attention. Even that golden age seems now to be past; but few if any extra efforts were put forth last fall.

Various projects have from time to time been broached, in the hope of arousing an interest in society work. Among other methods talked of was that of having a public meeting each term, by one society or the other, for the purpose of exciting something of a spirit of competition. There was considerable enthusiasm in the matter, and a programme was arranged and the various parts assigned; but for some reason unknown to us the affair was not carried through. It seems to us that it would be well to make an attempt once more, either in the same or some other direction. No one can fail to see the importance of these exercises for improvement in writing and speaking, and we trust that some means may be taken to excite the minds of the students a little in this matter before it gets beyond remedy.

COMMENCEMENT.

The programme for Commencement Week, which may be found in another column, indicates that the

exercises will be fully as interesting as they have been in preceding years. For the annual concert the Seniors have secured the services of Brown's Band, formerly Gilmore's, together with Miss Annie Louise Cary, who is an especial favorite with Lewiston audiences and will doubtless draw a crowd at City Hall.

The address before the Literary Societies will be delivered by ex-Senator Patterson of New Hampshire, who enjoys an extended reputation as an eloquent and effective speaker. We predict that the Societies will receive a better equivalent for this expense than they did on a similar occasion last year, although the lecture at that time may have been appreciated by some.

The Juniors will compete for the customary prize, with original parts, on Monday eve., June 28th. They even now walk the campus with a contemplative air, reading is receiving increased attention, and figures of speech are *above par*. That feature of Commencement so attractive to the police and clergy, the dinner, is to be enjoyed with more extensive accommodations for the multitude than have hitherto been offered in the Gymnasium Hall. The Seniors are excused from further recitations, and are discussing various methods of beguiling the time between this and the long-awaited day! They all contemplate vigorous forays upon the maternal cupboard and the paternal purse. We anxiously await the exercises of Class Day, as there are some important matters to be cleared up.

BASE BALL.

The base-ball season opened with us rather later than usual, but with greater interest, if possible, than ever. The first two games arranged for, one on our own grounds and one at Readfield, could not be played on account of the weather. The season fairly began with a game with the Resolutes of Portland, on the horse-car grounds at Deering, May 22d. The game began a few minutes before three o'clock P.M., with Bates at bat, as usual. In the first inning Bates boys made one run and Resolutes none. In the second inning neither side scored. By sharp running Bates boys made another score in third inning, while neither of the first two strikers on the other side reached first, nor would the third but for a wild throw over first baseman's head. As just behind this base there is a rapid *descensus Averno*, the striker reached third before the ball could be recovered. A pass ball and two good strikes enabled the Resolutes to make three scores this inning. In the fourth inning Bates was whitewashed, while Resolutes made two runs, when the game was called, owing to an accident to Clason, our catcher. We did not expect to see our nine beat the champions of the State; but, though a few bad errors were made,

we were, on the whole, well satisfied with their playing.

Wednesday, May 26th, a match game was played on the College grounds with the Androscoggins of this city. This game was looked forward to with much interest, and up to the last two innings bid fair to be very close. A high wind sent clouds of dust flying over the field, delaying the pitchers and making the game an unusually long one. Play began at 2.45 P.M., with Bates at bat.

This game was remarkable for the number of errors on each side. In the first inning the Bates boys made no score themselves, and foolishly allowed their opponents to make three. After this, however, Bates did better, and in the seventh inning it looked like a tie game. The most exciting part of this game was the ninth inning. Burr had made his first, and stolen second, when Noble made his fourth clean base hit, sending Burr to third, taking first himself, and stole second on a pitch. Lombard now struck a fly to right field, which all impartial observers and one of the A.'s own men say was taken on the bound, but which the umpire declared out on the fly. The fielder himself refused to say whether he caught the ball or not. If he took it on the fly, why did he appear so anxious to get the ball to first in time to put out the striker? Most players, when taking a ball right off the ground, would hold it up to show it was caught; and surely this man knew better than to throw to first, when, if caught on the fly, by throwing to second he would have made a double play. We always hate to find fault with an umpire; but why was decision delayed in this case until the Bates boys had run their bases? As the men on bases thought a safe hit was made, and heard no decision of the umpire until after the catcher of the A.'s called for the ball to be passed to second and third, a triple play was made, giving the game to the Androscoggins. If another game is to be played with this club, we suggest that an umpire who knows nothing of either nine, and whom no one of either club ever saw or heard of before, be imported expressly for the occasion.

With Maine's short seasons and our long summer vacation, it is almost impossible to do much more than get a club into good condition before either Commencement or cold weather puts a stop to the fun. Yet we think we can see great improvement in our nine even since last fall. Three years ago we had no organized nine and no Association. Now we have a large Association, a strong nine constantly improving, and as good grounds as any in the State. There is yet one hinderance, and that is that our nine are obliged to pay their own traveling expenses. We hope to see this removed, in part at least, by another

College year. It can not be expected that the nine will go away to play many match games while they have to give both time and money to the object; and it is the practice gained in match games which they must have in order to win those victories which we are confident they can and which we are all anxious they should win.

OUR EXCHANGES.

The *Yale Literary Magazine*, after a long absence, puts in an appearance once more. It comes nearer to our idea of what a college publication should be than any other we have yet seen. "The Spirit of Our Fathers," in the April number, evinces careful reading of the lives and writings of America's most distinguished statesmen. More such articles in college journals would be beneficial, both to the writers and readers.

A recent number of the *Amherst Student* has some good words upon "College Rowdyism." The writer implies, and not without considerable truth, as all who have been Freshmen know, that false ideas of college life especially prevail among underclassmen. We quote as follows: "Freshmen, you know, are very apt to enter college with the notion that a change is to come over them immediately, that they are to act as college boys at once. And college boys, to their eyes, present a few characteristic traits which they must engraft upon themselves as soon as possible. Another notion is that collegians are expected to shout loudly for very inadequate reasons." Speaking of "slangy fellows," and leaders of "midnight rows," the writer says: "Their conversation is characteristic. Coming out of recitation, one will say to another, 'Gad! but didn't the old boy rip her through, though! Gad.' The other says: 'Yes, begad! he tore her along like a thousand of brick!'"

Of the two publications which Union sends us, we prefer the *Spectator*, though for a monthly it is not what it should be either in size or quality. The retiring board of editors make statements which call forth our admiration for their pluck and that of their successors. But we do not think it best that two or three should be responsible for the whole success of a college paper. It would be more a paper of the students if it was published by an Association or some class.

The *McKendree Repository* is rather dry. "Life—Its conditions and Destiny," "Immortality," "Effects of Intemperance," each contain many truths, but are not presented in a specially interesting manner.

The *Trinity Tablet* hits about the golden mean as to how much space it shall devote to literary articles and how much to college topics.

The *University Herald* declares that the BATES STUDENT is too literary. We would thank you for the compli-

ment, and express our sorrow at not being able to return it, only we fear by literary you mean dry. The new editors of the *Herald* have got a good send off and seem to find no trouble in filling their columns. We trust their strength will not fail on the home stretch.

The *College Journal* only notices its exchanges by quoting the good things they say of the *Journal.*

The *Denison Collegian* might improve by enlarging a page or two.

The *Packer Quarterly* has about the neatest appearance of any college magazine of our acquaintance. The contents of March number are hardly up to its usual standard. Is that table upon the cover, surrounded by such an array of books, the editorial table? If so, we suggest that the photos of 'ye fair editorial corps' be inserted in the open space just above the table.

"Does it pay to teach?" is a question beginning to attract considerable attention from college journals. There is no doubt that the loss in teaching while in college often more than balances the gain, either in money or discipline, yet it is a question which each one must decide for himself. An article upon this subject in the last *Dartmouth* closes thus: "So, to those who may ever hesitate whether it is better to teach or hire money, we say again, if it will not take too much money, and you can get it reasonably, take it and don't teach during your college course." Very good, "*if* you can get it reasonably," but it is often impossible for one who has no friends to give security for him, to hire a single dollar. Yet, we agree with the writer that "There's a great deal lost and very little gained."

In glancing over our exchanges, we can but notice the prevalence of Latin headings, and Latin or Greek mottoes. We don't like the idea of mottoes, and such headings as "Sackvillania," "Personalia," etc., are only equaled by the jaw-cracking names of the societies by which some of these papers are published.

The STUDENT will take its usual vacation during July and August, appearing again in September. Mail should be addressed to the College, as usual.

ODDS AND ENDS.

THE "nine" have challenged the Washerwomen's club of this city.

Prof.—"Explain the action of the air pump valve." Student—"It opens and shuts."

A Theologue has under consideration a gigantic mutual monopoly scheme for Commencement.

A philosopher of the "Emerald Isle" says our "nine" ought to play well, for "Sure an' aint they out practicing every recess?"

Prof. in Chemistry—"For next time the class may go to water." Junior, who does n't like Chemistry, insinuates that that will be an appropriate place to stop.

Scene, base-ball grounds. Two Irish lads bespangled with specks of cotton, watching a game of ball. First lad—"Say, Mike, what do these college fellers do, anyhow?" Second lad—"Oh they don't do nothing, only stay in the house over thar. Their old mons is all rich."

Prof.—"What was the character of the early apostles?" Student (in an absent-minded way)—"They were very immoral men." Prof.—"No, no. Were they? were they?" Student (bound not to yield)—"Well, most of 'em are now, I don't know how it was in ancient times."

We hope that when our assistant chemist has anything to eat in recitation again, he will share with his comrades.

A poem was lately found, evidently addressed by some Freshman to his lady-love. It is remarkable for melody and tender sentiment. We make the following extracts, and shall place the poem in the care of the Faculty, of whom it may be recovered. The two parties are supposed to be thinking of each other, and the first stanza gives their location. The remainder is devoted mainly to pleasant anticipations:—

"You in cozy chamber,
I in study tall;
You by Saco river,
I in Parker Hall.

Thinking of the future,
When we hope to be,
You a queen and I a king,
Our throne the household tree.

From doubt, neglect, and envy,
Where only love may be,
Where pearls shall not be needed,
Save a gem for you and me.

Awhile we're walking singly,
Sometimes our paths come near;
A kiss, a gift, a heart clasp,
For months provides us cheer.

Our confidence is growing,
A link can not be broken,
Enduring ties are forming,
More than we yet have spoken."

At this point it is supposed that the young man left for Saco.

COLLEGE ITEMS.

PROF. HOWE is about to erect a house on Frye street.

Commencement Dinner will be served in a large tent on the College grounds.

Secure your tickets for the Commencement Concert; it will be one of the best musical entertainments ever given in this city.

The oration of the retiring President of the Eurosophian Society, Mr. H. S. Giles, was well spoken of. His subject was "Culture."

Quite a number of the students will try the waiter business again this summer. Some go to New Hampshire, others to Rhode Island.

We regret to record the death of Dr. Day, one of the trustees of the institution. The College has lost in him one of its most zealous supporters.

The ascent of Mt. David is being made easy by the building of some plank steps, and the laying out of a gravel walk at the lower end of the base-ball grounds.

Are public declamations and debates going out of fashion at Bates? The Seniors have given us no public exercises this year, and the Sophs. have omitted the usual prize declamations and debates. Perhaps they are all supplied with copies of the Unabridged.

Improvements are being made about the campus. About fifty trees have been set out by the students, and the paths have been cleared of those unsightly stones on which no one could walk without danger of fractured limbs.

BATES COMMENCEMENT.

EXAMINATIONS.

Juniors, Friday, June 25th, 2 P.M.
Sophomores, Saturday, June 26th, 8 P.M.
Freshmen, Saturday, June 26th, 2 P.M.

REV. CHAS. S. PERKINS, A.M.
REV. JOHN A. LOWELL, A.M. } Exam. Com.
REV. CHAS. F. PENNEY, A.M.

BACCALAUREATE EXERCISES.

Sunday, June 27th, 2 1-2 P.M., at Main St. Free Baptist Church.

Sermon before the Theological School, Sunday, June 27th, 7 1-2 P.M., at Main St. Free Baptist Church, by Rev. James L. Phillips.

Original Prize Declamations by Juniors, Monday, June 28th, 7 3-4 P.M., at Main St. Free Baptist Church.

Annual meeting of the President and Trustees, Tuesday, June 29th, 8 A.M.

Graduating exercises of Theological School at College Chapel, 2 1-2 P.M., Tuesday, June 29th.

CONCERT.

By Brown's Band, assisted by Miss Annie Louise Cary, Mr. Wm. H. Fessenden, Mr. Henry C. Brown, and Herr Herrman Kotzschmar, at City Hall, Tuesday evening, June 29th, at 8 o'clock.

COMMENCEMENT EXERCISES.

Wednesday, June 30th, at City Hall.

Address before the united Literary Societies, Wednesday evening, June 30th, at City Hall.

Orator, Hon. J. W. Patterson, of New Hampshire.

ALUMNI EXERCISES.

Thursday, July 1st, 10 A.M., at Main St. Free Baptist Church.

Orator, Rev. A. Given.

Poet, C. H. Hersey.

CLASS EXERCISES.

Thursday evening, July 1st, at City Hall.

PERSONALS.

'73.—Geo. E. Smith has been admitted to the Massachusetts bar, and will practice his profession in Boston. He is in the office of Horace R. Cheney, Esq., No. 1 Pemberton Square.

'73.—I. C. Dennett is teaching at Castine, Maine.

'74.—R. W. Rogers was in town a short time since.

'74.—J. F. Keene is pursuing his law studies in Phipsburg, Maine.

'74.—R. Given, Jr., is reading law in the office of Morrill & Wing, Auburn, Maine.

[Space will be given every month to the record of one or more of the alumni, in the form of the following. Graduates will greatly oblige by forwarding the necessary material.—EDS.]

CLASS OF 1868.

KNOWLTON, THOMAS OAKS. Born at Liberty, Me., 1844.

1869–70, Engaged in teaching as Principal of Francestown Academy, Francestown, N. H., and Superintendent of Schools.

1870–71, Member of the Harvard Law School. Received degree LL. B. from Harvard University, at the Commencement in 1874.

1871–72, Read law in the office of Asa Cottrell in Boston, and in the latter year was admitted to the Suffolk Bar.

1872–74, Engaged in farming and lumbering in Liberty, Maine.

Married, May 1, 1874, to Miss Emma Richards, youngest daughter of Capt. Perry Richards of New Boston, N. H., at Nashua, N. H., by Rev. Charles Weatherbee.

1874–75, Engaged in the active practice of the law in the city of Manchester, N. H.

BATES COLLEGE.

FACULTY OF INSTRUCTION AND GOVERNMENT.

REV. OREN B. CHENEY, D.D.,
President.

REV. JOHN FULLONTON, D.D.,
Prof. of Ecclesiastical History and Pastoral Theology.

JONATHAN Y. STANTON, A.M.,
Professor of Greek and Latin Languages.

REV. BENJAMIN F. HAYES, D.D.,
Professor of Mental and Moral Philosophy.

RICHARD C. STANLEY, A.M.,
Professor of Chemistry and Geology.

THOMAS L. ANGELL, A.M.,
Professor of Modern Languages.

REV. JAMES ALBERT HOWE, A.M.,
Professor of Systematic Theology.

GEORGE C. CHASE, A.M.,
Professor of Rhetoric and English Literature.

THOMAS HILL RICH, A.M.,
Professor of Hebrew.

REV. CHARLES H. MALCOM, D.D.,
Lecturer on History.

CLARENCE A. BICKFORD, A.B.,
Instructor.

FRANK W. COBB, A.B.,
Tutor.

EDMUND R. ANGELL,
Tutor.

CLASSICAL DEPARTMENT.

TERMS OF ADMISSION.

Candidates for admission to the Freshman Class are examined as follows:—

LATIN: In nine books of Virgil's Æneid; six orations of Cicero; the Catiline of Sallust; twenty exercises of Arnold's Latin Prose Composition, and in Harkness' Latin Grammar. GREEK: In three books of Xenophon's Anabasis; two books of Homer's Iliad, and in Hadley's Greek Grammar. MATHEMATICS: in Loomis' or Greenleaf's Arithmetic, in the first twelve chapters of Loomis' Algebra, and in two books of Geometry. ENGLISH: In Mitchell's Ancient Geography, and Worcester's Ancient History.

All candidates for advanced standing will be examined in the preparatory studies, and also in those previously pursued by the class they propose to enter, or in other studies equivalent to them.

Certificates of regular dismission will be required from those who have been members of other Colleges.

The regular examinations for admission to College take place on the second Saturday before Commencement, on Tuesday preceding Commencement, and on Saturday preceding the first day of the Fall Term.

COURSE OF STUDY.

The regular Course of Instruction is that commended by the leading Colleges of the country as eminently adapted to secure liberal culture and a sound classical education.

EXPENSES.

The annual expenses are about $200. Pecuniary assistance, from the income of thirteen scholarships and various other benefactions, is rendered to those who are unable to meet their expenses otherwise.

Students contemplating the Christian ministry receive assistance every year of the course.

THEOLOGICAL SCHOOL.

This is a department in the College, established by vote of the corporation July 21, 1870. It occupies Nichols Hall, situated about aquarter of a mile from the College buildings, and is in charge of a special Faculty appointed by the College corporation.

Candid ates for admission are required to furnish testimonials of good standing in some Christian church, and to give evidence of their duty to prepare for the gospel ministry, certified by the church of which they are members respectively, or by some ordained minister.

Those who are not graduates from College, previous to entering upon the regular course of study, must be prepared for examination in the common English branches, Natural Philosophy, Physiology, Chemistry, Geology, Astronomy, Algebra, and in the Latin and Greek languages.

Tuition, room rent, and use of libraries free.

COMMENCEMENT.....JUNE 30, 1875.

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The Course of Study comprises three years and as many classes; that is, the first year, or third class; the second year, or second class; the third year, or first class. The classes are so arranged that students can enter the school at any time during the year.

BOARD OF INSTRUCTION.

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THEODORE G. WILDER, A.B.....Teacher of Mathematics.
EDMUND R. ANGELL, A.B.....Teacher of English Branches.

For further particulars send for Catalogue.

A. M. JONES, *Secretary.*

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